

can leaders will re-read the speeches that they made against free coinage; if they remember what dire things they predicted would follow free coinage, they will get some idea of the unspeakable disaster, the indescribable horror, according to the Sun, that would follow the suppression of all trusts. If the republican leaders are determined to suppress the trusts they had better begin at once, before the great republican dailies have time to scare them from their purpose. The democrats are interested in suppressing the trusts, and they are willing to risk all the calamities that are prophesied as a result of anti-trust legislation. But the republicans are more timid, and the only safe plan is for them to avoid such papers as the Sun. Possibly the anti-anarchy laws might be made broad enough to suppress the Sun, for certainly the Sun is expressing, in advance, contempt for officials who would be guilty of suppressing the trusts, and might not its terrible warnings excite some trust magnate to deeds of violence in case hostile legislation is attempted against private monopolies? The Commoner has on a former occasion referred to the Sun's prophecy, but it is so awful to contemplate that it deserves a second mention.

The Tariff on Hides.

Frank Pingree of Detroit, in an interview in the Evening News of that city, says that the National Boot and Shoe Manufacturers' association will attempt to secure the removal of the tariff from hides. The explanation which he gives of the levying of the tariff and the charge which he makes against the big packers will be of interest to the readers of The Commoner. He says:

Never in the history of the leather industry have hides been so high. Sole leather at 30 cents a pound may any day go to 40 or 45 cents, when the trust secures all it wants. Practically the hides of this country are controlled by four men in Chicago. There is a story told in the trade which I am not in a position to verify, but it is generally believed, that these four men, when McKinley first ran, agreed to raise \$250,000 for campaign expenses, provided they had a tariff placed on hides. The shoe industry made a bitter but unsuccessful fight, kept committees in Washington all winter, but the desired legislation for the trust went through; and since then shoemakers have suffered more and more, until the condition has become almost intolerable.

The shoe pinches right here: The tanners of this country reship imported hides and get a rebate on the duty. Actually, government is behind on expense account and no one is benefited, except the four men who control the hides. Therefore, hides have come in as raw material. It is base injustice to our people that this pernicious legislation continues.

Actually, tanners import hides, put all the labor on them, reship to foreign countries and sell for a less price than our own people can secure American hides.

Markham's Poetry.

On another page will be found Markham's tribute to Abraham Lincoln. It is reproduced not only because of the subject, but also because of the poet's treatment of the subject. Markham to a remarkable degree possesses the poetic faculty of embalming a beautiful sentiment in beautiful language, so that his words linger in the memory. The poem presented today, like Gray's Elegy, idealizes the homely and familiar things that are a part of the existence of all. He ennobles Lincoln by making him one of the common people and by exalting the real elements of his greatness.

Where can we find such a collection of beautiful and appropriate similes?

The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving kindness of the wayside well;
The tolerance and equity of light.

Here are seven lines, each setting forth a virtue that would immortalize a man and all, like the

parables, are suggested by the every-day things of life.

It is a rare gift to be able to see the things around us, a rarer gift to be able to utilize them in speech or prose, and a still rarer gift to be able to clothe them in the resplendent language of poesy. Markham has an equipment of head and heart that fits him to portray a character that could combine rectitude, patience, gladness, courage, equity, tolerance, pity and loving kindness.

"Let us Fight England Alone."

Rev. Herman Van Broekhuizen, chaplain of the Transvaal Volksraad, delivered an address in Grace Reformed church, Washington City, recently. Mr. Van Broekhuizen described the camps where the Boer women and children are imprisoned, and likened the inhumanities of those camps to the cruelties of Herod. In replying to the query, "Why don't the Boers stop fighting?" he declared, "Because we have nothing left but our independence to fight for."

After eloquently presenting the Boer cause, Mr. Van Broekhuizen said:

"All that we ask of America is that she remain neutral. Keep your horses and mules at home. Let us fight England alone. The future of South Africa is not in the hands of America or any other country, but in the hands of God."

Is this too large a request for two republics fighting for constitutional government to make of the greatest of all republics?

"All we ask of America is that she remain neutral. Keep your horses and mules at home. Let us fight England alone." They have no Lafayette to help them as our forefathers were helped, nor do they ask for actual aid; they simply ask that in the contest between an empire and a republic, the greatest republic on the earth remain neutral.

A New Orleans court decided that the question whether horses and mules could be exported from this country for the benefit of the British in South Africa was a question for the administration to decide, and the injunction asked on this point was denied by the court. What will the administration do about it? What course will Mr. Roosevelt take concerning the appeal that the United States became neutral on the South African war?

We have not been neutral in the past. While it is true the sympathies of the American people have largely been with the South Africans, it is also true that whatever benefit and advantage Great Britain could obtain in this country has been obtained and the course of our official representatives has been distinctly favorable to the empire as against the republic.

Is it not fair that we keep our horses and mules at home? Is it not time that we let England fight alone its battle of imperialism, its war of conquest in South Africa?

Hewitt on Self-Government.

Abram S. Hewitt of New York will be well remembered as one of the democrats who had so high a sense of "national honor" that they could not support the democratic national ticket in 1896 and in 1900. In the recent municipal campaign in New York city Mr. Hewitt opposed the democratic candidate, Mr. Shepherd. In an open letter Mr. Hewitt said:

If Shepherd thinks that universal suffrage is the best form of government for large aggregations of men, he differs with most statesmen and the best thinkers of the day. They all agree that municipal government is a matter of business and not of general politics. They think that ignorance should be excluded from control and that the city business should be carried on by trained experts selected upon some other principle than popular suffrage. In this view I concur.

Commenting upon Mr. Hewitt's letter, Mr. Shepherd said:

I profoundly differ with him. I believe

that in morality, in far-seeking wisdom, and in a practical regard to the welfare of the governed, you can better trust the great masses of men than you can any class, no matter how select that class may be.

Mr. Shepherd stated the truth in a nutshell. Mr. Hewitt and men of his class oppose the democratic party on the pretense that they object to bimetalism, but whenever opportunity offers they show that they are antagonistic to democratic principles generally. Mr. Hewitt was one of the men who claimed a patent right on the title of "democrat," in spite of the fact that he opposed the democratic national ticket and yet this "superior democrat" calmly assures us that public business should be carried on by trained experts, selected upon some other principle than popular suffrage, and that the men who think that universal suffrage is the best form of government for large aggregations of men "differs with the best thinkers of the day." It is difficult to understand with what reason Mr. Hewitt lays claim to the title of "democrat." Mr. Shepherd uttered a simple truth when he said: "You can better trust the great masses of men than you can any class, no matter how select that class may be."

A Word as to Gifts.

The time is approaching when the Christian world indulges in that most delightful of luxuries—giving. There is a philosophy in the Biblical doctrine that it is more blessed to give than to receive, for however much we enjoy the gifts that come to us, we enjoy still more the gifts which we make, if they are made in the proper spirit. He who gives becomes a creditor, he who receives becomes a debtor, and it is always better to lay up capital than to incur obligations.

There are two rules which ought to be observed: First, the gift should be an appropriate one. It must not only be suited to the needs of the recipient, but in expense it ought not to be out of proportion to the means of the donor. It mars the pleasure of receiving to know that the gift was a more expensive one than the donor could well afford to give. Second, the gift should be useful, and if possible of permanent value. The toy of a child gives but a fleeting pleasure—even before Christmas day closes it is often battered and broken. The parent is always glad when the child reaches an age at which it will appreciate something more lasting.

Gifts to those who cannot repay except in gratitude are better than gifts bestowed with a hope of return with interest. On another page will be found an article calling attention to a few books which have been advertised in The Commoner. The editor has advertised these books because he believes them to be books of merit, and he has felt that in advertising them he has been doing a service to the readers as well as conferring a favor upon the publisher.

And while on the subject of gifts it may not be out of place to suggest that gifts should not be bestowed upon those who are in official position, for even when they do not suggest an ulterior motive on the part of the donor, they embarrass the recipient. A faithful public servant receives a two-fold reward; his pecuniary compensation satisfies any legal obligations he may have against the community, and the gratitude and appreciation of his constituents fully settle his account with them. Jefferson made it a rule, while he was president, to refuse gifts of pecuniary value, and on one occasion in declining to accept a present justified himself as follows:

"On coming into public office I laid it down as a law of my conduct, while I should continue in it, not to accept any present of any pecuniary value. A pamphlet, a new book, or an article of curiosity, have produced no hesitation, because below suspicion, but things of sensible value, however innocently offered in the first examples, may grow at length into abuse for which I wish not to furnish a precedent. The kindness of the motives which lead to this manifestation of your esteem, sufficiently assures me that you will approve of my desire, by a perseverance in the rule, to retain that consciousness of a disinterested administration of public trust, which is essential to perfect tranquility of mind."

On this question, as on other questions relating to official conduct, Jefferson was eminently sound.